

According to Vasubhandu's *Abhidharmakosha* there are seven types of arrogance:

- 1) Arrogance
  - 2) Excessive arrogance
  - 3) Arrogance beyond arrogance
  - 4) Arrogance of thinking "I"
  - 5) Arrogance of conceit
  - 6) Arrogance of slight inferiority
  - 7) Wrongful arrogance
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- 1) *Arrogance*  
A puffed up mind that considers oneself to be superior to those who are inferior
  - 2) *Excessive arrogance*  
A puffed up mind that considers oneself to be superior to those who are one's equal
  - 3) *Arrogance beyond arrogance*  
A puffed up mind that considers oneself to be superior to those who are superior
  - 4) *Arrogance of thinking "I"*  
A puffed up mind that thinks "I" by focusing on the aggregates  
(Some explain the "I" here as referring to the non-existent self, while others explain it as referring to the conventionally existent "I". If it refers to the non-existent self, this arrogance apprehends an inherently existent self and feels inflated about it. If the "I" this arrogance takes to mind is the conventionally existent "I", then it merely feels inflated about the conventional "I" without apprehending its inherent existence. Either way, this arrogance is a deluded mind that feels inflated about one's identity. For instance, it may feel puffed up about being European, American, etc.)
  - 5) *Arrogance of conceit*  
A puffed up mind that thinks one has attained good qualities that one has not attained
  - 6) *Arrogance of slight inferiority*  
A puffed up mind that thinks one is only slightly inferior to those that are greatly superior
  - 7) *Wrongful arrogance*  
A puffed up mind that thinks that one has attained excellent qualities while one has not attained such excellent qualities but rather has attained faults

#### **4. Ignorance**

English: ignorance, misperception, misapprehension

Tibetan: མ་རིག་པ། *Ma-rig-pa*

As explained before, ignorance refers to either a mental factor that is merely confused with regard to the nature of an object or it refers to a mental factor that actively apprehends the opposite of what is actually there. Lama Tsongkhapa explains ignorance here to refer mainly to ignorance that is mistaken with regard to the four noble truths, the law of cause and effect, and the nature of the Three Jewels.

However, it also refers to the ignorance that apprehends inherent existence, to ignorance that apprehends phenomena that are impermanent as being permanent, to ignorance that apprehends phenomena that are in the nature of suffering as being in the nature of happiness, and so forth.

#### **5. (Afflictive) Doubt**

English: (afflictive) doubt

Tibetan: (རྟོག་མེད་པ་ཅན་གྱི་) ཐེ་ཚོམ།

Doubt is not generally considered to be a delusion, for it is one of the stepping stones to gaining a correct understanding of reality. In the beginning there is, for instance, the wrong view apprehending inherent existence, which after listening and contemplating instructions explaining the emptiness of inherent existence transforms into doubt. This doubt then becomes a correctly assuming consciousness that, even though it does not *realize* it, correctly assumes or perceives emptiness.

In dependence on further listening, contemplating, and meditating one eventually generates the wisdom that realizes the lack of inherent existence.

However, here *afflictive* doubt is a mental factor that serves as an obstacle to spiritual development, for it is an awareness that despite correct reasoning does not transform into a correctly assuming consciousness and that continues to waver with respect to the four noble truths, the law of cause and effect, the Three Jewels, and so forth. It is two-pointed and undermines our ability to engage in any action with confidence and resolve. Furthermore, it hinders us from committing ourselves whole-heartedly to a particular practice or to remaining diligent in our effort in accomplishing a desired result. There is a Tibetan saying that just as we cannot sew with a two-pointed needle, we cannot accomplish our goal with a doubting two-pointed mind.

## **6. View of the transitory collection**

English: view of the transitory collection

Tibetan: འཇིག་ཚོགས་ལ་བློ་བ། *Jig-Tsog la Da-wa* (*Jig* = disintegrate/perish/decay, *Tsog[-pa]* = collection/

composite/group, *Jig-Tsog* = transitory collection/disintegrating collection, *la* = preposition, *Da-wa* = view/to view/ to look)

The view of the transitory collection refers to a mental factor that apprehends an inherently existent "I" and "mine". It is an 'afflictive wisdom' because its function is similar to wisdom in the way it actively apprehends an object. However, it is an *afflictive* wisdom because its object, an inherently existent "I" or "mine", does not exist.

The reason for calling it "the view of the transitory collection" is that this view apprehends an inherently existent "I" or "mine" while focusing on the aggregates, which are a transitory collection. The aggregates are a transitory collection due to their impermanent and perishable nature.

## **7. View holding to extremes**

English: view holding to extremes

Tibetan: མཐར་འཛིན་པའི་བློ་བ། *Thar Dzin-pa'i Da-wa* (*Tha'* = extreme/ limit/end/final, *Dzin-pa* = to hold/

to apprehend/to grasp/to believe)

The view of holding to extremes is an afflictive wisdom focusing on the self as apprehended by the view of the transitory collection, perceiving it either as being permanent and non-changing, or as subject to annihilation in such a way that it becomes non-existent at the time of death.

## **8. Belief in the supremacy of wrong views**

English: belief in the supremacy of (wrong) views

Tibetan: ལྷོ་བ་མཆོག་དུ་འཛིན་པ། *Da-wa Chog du Dzin-pa* (*Chog* = supremacy/supreme/best/superior,

*du* = preposition)

Belief in the supremacy of wrong views is an afflictive wisdom that focuses on one of the three views – the view of the transitory collection, the view holding to extremes, or wrong view (which will be explained below) – and regards them as supreme.

## **9. Belief in the supremacy of mistaken ethics and religious conduct**

English: belief in the supremacy of (mistaken) ethics and religious conduct

Tibetan: ཚུལ་ཁྲིམས་དང་བརྟུན་ལ་བློ་བ། *Tsul-trim dang Tuel-zhug Chog Dzin* (*Tsul-trim* =

ethics/morality, *dang* = and, *Tuel-zhug* = religious conduct/discipline/asceticism, *Chog* = supremacy/supreme/best/superior)